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Forming Ego Identity and its relationship with Social Responsibility among Northern Border University Students in Saudi Arabia

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Abstract:

The study aims to reveal the relationship between the formation of ego identity and the social responsibility of the students of the Northern Border University in Saudi Arabia and explores the effect of gender on the formation of ego identity. The study sample consists of 672 students (324 males, 348 females). Instruments included the objective measure of the ego identity and the scale of social responsibility. Pearson correlation coefficient and independent samples t-test were used. The results indicated that there is a significant correlation between levels of ideological identity, social identity, total ego identity and some dimensions of social responsibility, and the total score. Furthermore, results showed that there are significant differences between males and females in some levels of ideological identity, social identity, total ego identity, which includes achievement and foreclosure in favor of males and moratorium for females.

Keywords: Diffusion; Ego Identity Achievement; Foreclosure; Moratorium.

تشكل هوية الأنا وعلاقتها بالمسؤولية الاجتماعية

لدى طلبة جامعة الحدود الشمالية بالمملكة العربية السعودية

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مستخلص البحث:

تهدف الدراسة إلى الكشف عن العلاقة بين تشكل هوية الأنا والمسؤولية الاجتماعية لدى طلبة جامعة الحدود الشمالية في المملكة العربية السعودية، والكشف عن أثر النوع الاجتماعي على تشكل هوية الأنا، تكونت عينة الدراسة من (672) طالباً تم تقسيمهم إلى (324) طالباً و (348) طالبة، اشتملت أدوات الدراسة على المقياس الموضوعي لدرجة هوية الأنا ومقياس المسؤولية الاجتماعية، واستخدم الباحث معامل ارتباط بيرسون واختبار "ت" لعينتين غير مرتبطتين، أشارت نتائج الدراسة إلى وجود ارتباط دال بين بعض مستويات الهوية الأيدولوجية، والهوية الاجتماعية والدرجة الكلية للهوية من ناحية وبعض أبعاد المسؤولية الاجتماعية والدرجة الكلية من ناحية أخرى، كما أشارت النتائج إلى وجود فروق دالة إحصائية بين الذكور والإناث في بعض مستويات الهوية الأيدولوجية والهوية الاجتماعية والدرجة الكلية للهوية، والتي شملت تحقيق الهوية، وانغلاق الهوية لصالح الذكور وتعليق الهوية لصالح الإناث.

الكلمات المفتاحية: تشتت الهوية، تحقيق هوية الأنا، انغلاق الهوية، تعليق الهوية.

Introduction

During adolescence, the individual undergoes in a journey of research to select and discover the values, beliefs, goals and available roles and to select what has a personal or social meaning or value for him.

According to Erikson's point of view, the individual has many developmental changes in all aspects of personality, whereas the identity of the ego is the axis of this change. It is related to the individual's ability to determine his beliefs and roles in life by trying to reach decisions about questions that express the crisis of ego identity such as: who am I? What is my role in this life? Where did I go? (Asiri, 2004).

The crisis of identity is associated with adolescence and the beginning of youth age and represents the main demand for growth during this stage while reflecting on the transformation of the teenager's personality towards the independence necessary for normal growth in the next stage. Ego identity grows from the point of view of Erikson, and the path of its growth is determined by the nature of its solution, which is positively or negatively affected by several biological, social and cultural factors (Hamoud, 2013).

Marcia (1966) observes that the identity of ego tends toward two areas: the identity of the ego and the identity of the social ego, and four basic levels of identity exist in each of the two former domains according to the emergence or absence of the identity crisis: Commitment to the options, and the suspension of the identity of the ego, which indicates the continuity of the individual experience of the crisis without reaching satisfactory solutions, without achieving the commitment to what is chosen, and the closure of the identity of the ego, which indicates the absence of the crisis of identity of the ego, while showing the commitment of the individual set goals and roles, while distracting the identity of ego and indicating the absence for the identity of the ego crisis and commitment at the same time (as cited in Ghamdi 2000). Each rank of identity reflects the ability of the individual to deal with the problems associated with the goals he seeks to achieve, and his social roles, in order to achieve a firm sense of self and existence (Ghamdi, 2007).

Identity of the ego is a self- subjective process that each person feels towards himself in the face of the situations he is facing, because, it affects the mechanism of the defense mechanisms in different situations and because it is an important factor in achieving a high level of adaptation to the university life, it is important for the university students who pass in late adolescence I work on building an identity that I am certain. University students with an uncertain identity are exposed to failures in adapting to the university life. Moreover, the identity of the uncertain ego can evolve into a crisis of identity in later developmental stages of adolescence, which means that the identity of the ego is not limited to adapting to university life but extends to post-puberty (Kim, 2008).

Hamoud (2011) argues that the quality of the correlation between psychological and physiological variables leads to the positive development of identity and its formation or to disorder and confusion of identity. This results in the adoption of negative identities harmful to the individual and society, the feeling of alienation and lack of belonging. This will lead to negative performance of individual towards constructive community commitments. In addition to the above, the researcher believes that the positive development of identity and forming it properly leads to the individual fulfilling his social responsibilities positively, resulting from the individual's possession of a certain and mature identity.

The study of identity among young people in general and university youth in particular is a social necessity that is integrated by the nature of the transformations created by the process of comprehensive change in society. Therefore, many researchers were interested in studying the identity of the ego among university students by linking them to some variables.

One of these variables is the social responsibility which is one of the factors that contribute to the integration of the personality of the individual, where the individual's sense of responsibility can postpone the satisfaction of self-needs and non-urgent. It makes him more able to bear the burdens of the work and is keen to master these works. This leads to high level of self-esteem and respect of others (Metwally, 1990).

Qassim (2008) emphasizes that the sense of responsibility and bearing the consequences lead to psychological and social adjustment and overcome the obstacles and difficulties that may be encountered individual in a way by adaptive ways. There is a close relationship between the individual's ethics and coexistence of the values of normal society and the responsibility.

Al-Shayeb (2002) sees that the sense of social responsibility is subjective, the individual bears his own behavior, is satisfied with what he does and is excited about his role in life without hesitation. Responsibility expresses the psychological maturity of the individual who bears it and he is willing to do his share as an individual in the interest of society.

Hence, the present study is a serious attempt by the researcher to assess the nature of the relationship between the ego identity and the social responsibility of university students.

Problem statement

Given the significance of ego identity formation as a test of the credibility of Ericsson's theory in general, and Marsha's model in particular as a tool for interpreting psychosocial growth, and Ericsson's assumption that the adolescent's passing identity crisis either leads to identity achievement or role disorder. At the end of this phase, the individual has either been achieved, or is still in the process of being identified, or it has adopted a negative identity that is not in line with the standards of society (Al-Magnoni, 2001). According to that, the individual affected in his social structure negatively or positively during carrying out his social responsibilities in a positive manner in the case of a confirmed ego identity, or in a negative way in case of possession of not specific identity. The present study attempts to determine the correlation between ego identity and social responsibility among university students. The identity of the ego is formed during adolescence and youth, and the youth stage is considered a crucial stage in the progress or delay of society

Given the differences between males and females in ego identity, many researchers suggest that Ericsson's concept of identity is more

descriptive of male identity formation than females (Gallatin, 1975; Gilligan, 1982; Marcia, 1980). A source of much discussion and research Because of the widely different ideas about gender similarity in the content, development and timing of the identity process, many early studies based on the use of the semi-organizational interview of Marcia (1966) found some differences between males and females Identity (Hodgson & Fischer, 1979; Marcia & Friedman, 1970; Matteson, 1977). However, the results of several studies on the ego identity in university students indicate that there are no statistically significant differences between males and females in ego identity and their dimensions, regardless of the tool used to measure ego identity formation (Adams & Fitch, 1981; Ali, 2007; Al-Magnoni, 2001; Lewis, 2003).

Therefore, the current study attempts to identify the differences between males and females in the ego identity and its dimensions.

The present study attempts to investigate the following hypothesis:

1. There is no significant statistical relationship between dimensions of ego identity (investigation, attachment, closure, and dispersion) and each dimension of social responsibility and the total degree of students of the Northern Border University.
2. There are no statistically significant differences in the grades of the ideological and social identity and the overall degree of the degree of ego identity of the objective measure attributable to the gender variable between students.

Study Goals

The present study looks forward to achieving the following objectives:

1. Explain the nature of the correlation between the levels of ego identity, social identity and total ego (investigation, suspension, closure, dispersion) and social responsibility among the students of Northern Border University
2. Detection of the effect of gender (male, female) in the formation of the ego identity.

Study Significance

The importance of the present study is realized through:

1. It helps psychologists in the formation of an integrated picture of an important aspect of human personality that represents the top of the development of social development and development of social responsibility and shows how affected this aspect of the ego identity of the individual.
2. This study presents one of the methods that used in the development of social responsibility among university youth by revealing the dimensions of the ego identity that most closely related to it.
3. The significance of the study is also derived from the importance of the theme of the ego identity. The ego identity represents the focus of changes in all aspects of the personality of the individual at the beginning of the youth phase from Erikson's point of view. Positive or negative, which directly affects their psychological and social consensus.

Study Limits

1. Objective Limit: The current study was limited to the formation of the ego identity and its relation to social responsibility.
2. Human Limit: Students of the Faculty of Education and Arts (male and female) at the Northern Border University.
3. Spatial limit: students of the Faculty of Education and Arts (male and female) at the Northern Border University in the city of Arar.
4. Temporal limit: the second semester of the academic year (2016-2017).

Study Concepts

The formation of ego identity

is defined as "an internal psychological state that includes the individual's sense of individuality, unity, internal harmony and continuity, represented by the individual's sense of connection with his / her past, present and future, and the sense of social cohesion represented by social cohesion

and the sense of social support resulting from this attachment” (Ghamdi, 2000, p. 187).

The formation of ego identity is defined as: the total scores obtained by the participants on the objective measure of the ego identity used in the present study, prepared by Al-Ghamdi (2007).

Ideological identity

It is related to the imagination of the individual ideologically in a number of vital areas associated with his life and include four sub-areas namely religious, political, professional identity and philosophy of life (Al-Ghamdi, 2000).

Social identity

It is related to the individual's choices in the area of social relations and includes four sub-areas: friendship, sexual role, and the way of enjoying time and relationship with the other sex. (Al-Ghamdi, 2000).

Social responsibility

is defined as the responsibility of the individual for himself, his responsibility towards his family and friends, and towards his religion and country, through his understanding of his role in achieving his goals and interests in others, and through his positive relationships and participation in solving society's problems and achieving general goals (Kassem, 2008).

Social responsibility

is defined the total scores obtained by the participants on the social responsibility scale used in the present study.

Literature Review and Previous Studies

Forming ego identity

The term ego identity is the character that characterizes the individual in terms of his moral and mental philosophy which he feels. When he applied it in his life, he feels actively as if an internal voice calls him: this is me.

The concept of ego identity is one of the most important contributions made by Erikson's theory of the psycho-social development of the ego. the ego Identity is a process that takes place within the social culture of the individual. It has a psychosocial effect at all levels of mental function, as it is, and in light of the perception of the view of others. It is a psycho-social process I that can change and growth. Erikson has focused on the ideological dimension of the concept of identity. The ideological dimension is that the concept of identity includes social determinants of heritage in the form of sacred ideals and strict ethics. Freud's ideal self is synonymous with Eriksson's ego identity, which it is more flexible, awareness, and related to dominant values that included in Childhood. Hence, Ericsson added an influential cognitive dimension in the formation and development of the ego that consistent with the nature of knowledge and not as a product of social interaction (Wahbe, 2000).

Ego identity definitions

Miller (2011) considers ego identity to be an understanding and acceptance of self, and society. Through life, we ask: Who am I? We respond differently at each stage. If growth continues normally, the understanding of identity shifts to a higher level at the end of each stage, and then the identity shifts from one stage to the next.

Abu-Ghazaleh (2007) identifies the ego identity as the fact of the person who distinguishes it, and includes the individual's attachment to his past, present, future, sense of individuality, independence, awareness of himself and others, his psychological needs and a social role played by the individual during his interaction. Therefore, a conflict arises between the needs of the individual and the demands of the community. Therefore, during the stages of development, the individual seeks to develop some of his basic competencies and skills such as self-confidence, independence and start-up. The process of forming ego identity extends throughout life, but culminates in adolescence. At this time, internal changes occur in the light of commitment to the future (Abu Asaad & Al-Aidani, 2016). In Ericsson's view, the new psycho-social dimension that emerges during adolescence is either a sense of ego identity, if positive, or a sense of internal disintegration

if negative. The work of the adolescent in that case is to crystallize all the knowledge he has acquired and to integrate the different images of the self, so that a personal image becomes aware of the past and of the future that builds on the past (Jaber, 2013).

Social responsibility

Social responsibility has been of interest to most researchers and specialists in the humanities and social sciences alike. It is of great importance to the lives of societies in general and individuals in particular. The individual is measured by his or her true social responsibility towards the society in which he lives and belongs. Al-Harithi (1995) emphasizes that the responsibility of university youth towards their environment and their care is one of the greatest responsibilities that universities and higher education institutions must give them through their various curricula and activities. Now, Universities are responsible for developing a sense of responsibility rather than knowledge and information. The universities success of communicating its message is represented by the ability of its students to abide by the standards of their responsibility towards their environment, to preserve the unity of their homeland and heritage, and boycotted places where there is a lot of rumors that harm the interest of the country.

It is clear that social responsibility, although it is self-formation and part of the composition of the personality; however, in a large part of its inception is a social product because it is learned and acquired, and it gradually grows through education and socialization through its educational institutions such as family, school, And places of worship. In contrast, the absence of social responsibility will negatively affect society in terms of building and developing societies. The social disorders in our society is largely due to the lack of growth in the social responsibility of its citizens. The disruption of social responsibility among individuals is one of the most serious threats to the lives of individuals and society.

Social responsibility definitions

Imam (1996) defined social responsibility as "an acquired willingness of the individual to engage with others in any work they do, to contribute to

solving the problems they face, or to accept the role that the group has given him and to participate in its implementation".

Kassem (2008) defined it as the responsibility of the individual for himself, his responsibility towards his family, friends, towards his religion, and homeland through his understanding of his role in achieving his goals and his interest in others through his positive relations and his participation in solving the problems of society and achieving the general goals. Barakat and Al-enizi (2016) defined it as the individual's behavior towards himself, his personal habits and feelings determined by his conscience, his own values and behavior towards the teachings of Islam and moral principles in general, and his commitment to his family, friends and teachers and society to gain personal gain, belonging, and moral and behavioral commitment to his homeland. Through the previous definitions, the researcher believes that social responsibility is a self-obligation towards the community, including a sense of duty and doing it, as well as caring for others and cooperating with them for the benefit of the group.

Review of literature

Studies on the formation of the ego identity in relation to some variables.

Jung and Jeong (2016) study aimed at revealing the impact of the ego identity on adapting to university life among the preparatory year students at the University of Seoul, South Korea. The study sample consisted of 975 students. The study used the objective measure of the ego identity by Bennion & Adams. The results revealed that the factors affecting adapting to university life were the identity of the ego and satisfaction with the courses. These factors accounted for 41.3% of the variance in adapting to the university life.

Koo and Kim (2016) study aimed to reveal the relationship between the professional identity and the ego identity among the students of the College of Nursing in South Korea. The sample consisted of 311 students. The study found that 31.5% of students were classified as ego-fragmented, followed by 28.3% for low ego identity, 14.8% for high ego identity, 14.1% for anonymity Ego, and 11.3% in the case of achieving the identity of the ego.

The results indicated that difference in professional identity according to ego identity status. The professional identity of the students with the status of achieving the identity of the ego was higher than their peers in the other cases. The professional identity varied according to the school level and the monthly income of the family. The results also showed a correlation between the state of the ego identity, the type of the program, And the monthly income of the family.

The study of Jabr (2015) aimed at revealing the nature of the relationship between identity formation and the growth of psychological compatibility. The researcher applied the objective measure of identity formation and the psychological compatibility measure on a sample of 352 university students. The results revealed that a positive relationship between the growth of psychological compatibility and achievement of ego identity, a negative relationship between the growth of psychological compatibility and dispersion ego identity.

Ali (2007) studied the social and ideological identity, differences between ranks (achievement, attachment, closure, dispersion) and the relationship between them and the level of psychological alienation among a sample of Damascus University students. The study sample consisted of 788 students in the second year of the Faculty of Education and Science. The researcher used the objective criterion for classifying the social and ideological ego identity and the psychological alienation scale. The results in relation to social identity showed that there were no differences according to gender.

Lewis, (2003) study aimed at detecting differences in the degree of identity status associated with age, race, and gender in 434 university students. The study used the objective measure of the level of the ego identity by Bennion and Adams. The study found that there are a statistically significant differences between males and females in the total degree of ego identity, and the presence of statistically significant differences in favor of males in the dimensions of the dispersion of the ego identity and the closure ranks. As for the interaction between gender and age, that females had

registered higher than male scores after achieving the identity of the ego in all age groups except 24-26 years category.

Al-Magnoni (2001) studied the purpose of revealing the nature of the identity of the ego in a sample of Umm Al-Qura University students according to some family and demographic variables. The sample consisted of 474 students. There were statistically significant differences between the sexes in the degree of ideological, social and social identity attachment, in degrees of closure and dispersion of social identity in favor of females, and differences in the degree of achievement of social and social identity in favor of males. There were also differences between the two categories of age in degrees of attachment and closure of ideological identity. In addition to differences between individuals in the category of first birth order and last order class in the degree of closure of the social ego identity for the first category. Finally, there were differences in the degree of fragmentation of the ideological and total ego identity according to the type of residence for individuals living outside the family.

Al-Ghamdi (2001) study aimed at revealing the nature of the relationship between ego identity formation and the development of moral thinking in a sample of males in adolescence and youth in the western region of Saudi Arabia. The sample consisted of 232 students. The researcher used the objective measure of moral thinking, the results showed that there is a positive relationship between the growth of ethical thinking and the realization of the identity of the ego in its various fields. There is no significant relationship between the degrees of moral thinking and degrees of identity suspension, while the correlation of moral thinking is negative with degrees of closure and dispersion Identity.

Studies that dealt with social responsibility in relation to some variables.

Vazquez Aza and Lanero (2015) study revealed that six factors explained the students' overall perception of social responsibility as following external projection factors, internal management, environmental values research, education in environmental values, education in social values, and university relations, The research sample consisted of 159 male students and

241 female students. The research tools were based on the social responsibility perception measure. The results of the study indicated that the internal management factor was the only influential factor in the overall degree of perception.

Al-Shammari (2014) study aimed at revealing the relationship between the degree of commitment to social responsibility and social preventive awareness among students of Saudi government and private universities. The sample consisted of 836 students. The researcher used the Social Responsibility Scale for Harthy (2001). The results indicated that social responsibility is highly available in both Saudi government and private universities, and a positive correlation between social responsibility and preventive awareness.

Kaya, Otken and Okan (2014) study revealed the level of awareness of Turkish students of social responsibility programs and voluntary programs among university students. The sample consisted of 189 students. instruments included responsibility awareness scale by Yurttagüler and Akyüz (2006). the results indicated that volunteering as a way to gain community acceptance.

Hassouna (2014) study aimed to identify the relationship between social responsibility and psychological stress among the student leaders in Al-Quds Open University. The sample consisted of 40 students. The researcher used the social responsibility scale and the psychological stress tests. the results indicated a positive relationship between social responsibility and psychological stress of leader's students in Al Quds Open University.

Fajhan (2010) study aimed to identify the extent of the relationship between professional compatibility and social responsibility and its relation to the flexibility of the ego in the teachers of special education. The sample consisted of 287 teachers. The researcher used the criterion of professional compatibility, social responsibility measure and the elasticity of the ego. the results indicated a strong relationship between ego flexibility and social responsibility.

Moshrif (2009) study aimed at revealing the level of moral thinking and the level of social responsibility among the students of the Islamic University in Gaza and revealing the relationship between them. The sample consisted of 600 male and female students. The researcher used the measure of moral thinking for adults. The results showed that the students of the Islamic University in Gaza have a high level of social responsibility, a positive correlation between the level of moral thinking and social responsibility among the students of the Islamic University in Gaza. The results also showed that there were statistically significant differences in the level of social responsibility among the students of the Islamic University in Gaza between males and females in favor of females.

Method

Research methodology

The study used descriptive correlational method, because it suits the nature of the study and its objectives.

Study Population

The number of male students in the Faculty of Education and Arts during the second semester of 2016/2017 was 655 students and the number of female students was 886 students, bringing the total number of research population 1541 students.

The Study Sample

The sample consist of 672 male and female students from the faculties of Education and Literature, Northern Frontier University in Arar. This sample acts as 42.5% of study population. During the second semester of the year (2016-2017), their ages ranged between 16-20 years with an average age of 19 and a standard deviation of 1.595. The male sample (324) is 48.21% and the female sample (348) is 51.79%. They are randomly chosen, considering the representation of the sample for all levels of study as well as specializations in the (section male students/female students).

Instruments

1. The Objective Measure of Ego Identity Status, designed by Al Ghamedi (1428).

Adams, Shea, and Fitch (1979) built the objective measure adopted according to Marcia's theory of identity which is based on Erikson's theory of ego growth in its foreign form. The scale consists of 64 items, considering the allocation of 8 items for each grade (Investigation, suspension, closure, dispersion) in both areas of ideological and social ego identity, and the response is to determine the degree of individual approval of each statement according to the Likert hierarchy of the six categories of "completely agree to strongly disagree." Based on the total score for each grade, this can range from 8 to 48 degrees. To determine the rank of the identity by comparing the score of the test with the standard of the scale, which is equal to the average of the group scores plus the standard deviation value, and to determine the identity of the four grades, the mean plus half of the standard deviation agreed by Adams and his associates is used, for the standard scale, the scale is based on American samples with an acceptable degree of accuracy and consistency. The consistency scores ranged from 0.51 to 0.84 in the Texas sample, from 0.37 to 0.82 for the Utah sample. The stability coefficients are 0.59 to 0.83 in the Texas sample, to me 0.68 for the Utah sample, and on the last modified version of the scale showing good stability coefficients for the crude grades of the different grades ranged from 0.58 to 0.80.

Locally, Al-Ghamdi (2007) standardized the scale and the results show that the standard has an acceptable degree of stability and honesty. The stability coefficient of the test using the half-interval is at the level of the total ego identity 0.73 for the investigation rank, 0.79 for the suspension grade, 0.77 for the level of closure and 0.76 for the level of dispersion. The test also has a degree of internal consistency where the correlation coefficients between the test items and the total score of their respective grades ranged from 0.32 to 0.64. The test after a series of modifications show a very apparent truth, as the coefficient of agreement between the arbitrators reached the level and the range measured by each 0.94. Scale correction according to six Likert

median between disagree (1) and fully agree (6). The ideological identity range between 27 and 162 while social identity between 28 and 168. The maximum and minimum grade of the full-scale range between 55 and 330.

Validity and Reliability

Internal Homogeneity

The researcher investigates the internal homogeneity in the current study of the scale (64 paragraphs) by calculating the internal correlation coefficients between the degree of each term and the total sum of the dimension to which it belongs, the degree of each statement in the total grade of the scale, the sub-dimensions of the scale and the total degree using Pearson's correlation coefficient, and on a group of male and female students ($n = 100$). The results of the analysis show that all the values of the correlation coefficients between the score of each statement, the total number of the dimension to which it belongs, the degree of each statement, the total score of the scale, or the sub-dimensions of the scale and the total degree points to the availability of statistically positive, high, and strong whether at 0.01 or 0.05 and that led to omit the paragraphs of (1, 14, 15, 17, 42, 45, 49, 55, and 56) which justify the thought about these dimensions measure, the objective measure of the identity rank the ego through 55 means all values are high, positive and functional and indicate that the objective measure of the ego's rank of identity is high and acceptably validated.

Reliability: The researcher used the following methods to determine the stability of the objective measure of the identity of the ego. The following methods are used for the sample ($n = 100$) male and female students: the Cronbach' (alpha coefficient) Alpha and midterm separators (Spearman, Guttman) while SPSS is also used. The following table summarizes the coefficients of the objective measure stability of the order of the identity of the ego in the alpha and midterm separator (Spearman, Guttman).

Table 1

The stability coefficient of the ideological and social identity grades and the overall degree of the objective measure of the grade of ego identity.

Domains		Alpha	Split- Half	
			Guttman	Spearman
Ideological identity	Achievement	.558	.398	.398
	Attachment	.499	.529	.530
	Closure	.587	.641	.647
	Dispersion	.582	.473	.481
Social identity	Achievement	.461	.403	.432
	Attachment	.610	.652	.671
	Closure	.727	.725	.726
	Dispersion	.676	.590	.590
ego identity	Achievement	.657	.575	.580
	Attachment	.684	.739	.743
	Closure	.778	.776	.780
	Dispersion	.748	.653	.654
Total		.864	.792	.792

The table above shows that all values of stability coefficients are high, indicating that the objective measure of the ego's degree of identity has an appropriate degree of stability.

The indicators of honesty and consistency show that the search tool has the characteristics of the validity of the use and based on the above, we can use the search tool to verify the current research hypotheses.

2. Social Responsibility Scale

To achieve the current research objectives by knowing the extent to which students enjoy the value of social responsibility, and the lack of access to an appropriate tool that measures the social responsibility of university students and after reviewing the literature and previous studies and previous measures such as the measure of social responsibility, prepared by Qasim (2008), a survey of the social responsibility of rural women in the face of problems related to environmental pollution by Fathi (2000), Estba of social

responsibility undergraduate preparation by Al-Mushref (2009) building a measure of social responsibility as it cannot use the previous standards, which are designed for different age groups sample for the age group for the research sample and in different environments. So, it is necessary to design a tool to measure social responsibility.

The objective of the scale is to determine the extent to which the students of the university enjoy the value of social responsibility. This objective is measured by a scale of 82 paragraphs divided into three dimensions: collective responsibility (30 paragraphs), personal responsibility (15 paragraphs), national responsibility (37 paragraphs) The student is asked to answer by selecting one of the responses (which applies to me to a large degree, applies to me to a medium degree, does not apply to me at all) and takes the following grades respectively (3, 2, 1) for the positive expressions and vice versa.

Psychometric properties of the scale

After the completion of the various steps and procedures followed in the preparation and design of the scale, the researcher begins the procedures for standardization and adjustment of the scale to become a codified tool used in the identification of social responsibility (dimensions, total degree) as follows:

Internal homogeneity

The researcher investigates the internal homogeneity of the scale (82 paragraphs) by calculating the internal correlation coefficients between each grade of the term and the total number of the dimension to which it belongs. The degree of each term in the total grade of the scale, the sub-dimensions of the scale and the total degree using Pearson correlation coefficient ($N = 100$). The results of the analysis reveal that all the values of the correlation coefficients between the score of each statement and the total number of the dimension to which it belongs, the degree of each statement and the total degree points to the availability of statistically positive, high, and strong whether at 0.01 or 0.05 and that led to omit the paragraphs of (2, 15, 26, 40, 42, 43, 59, 62, 65, 67, 68, 69), which justifies the belief that these dimensions measure the level of social responsibility through only three sub-dimensions

(70) all are high, positive, and function values and indicate that the level of responsibility is high and good.

Reliability: To calculate the stability of the social responsibility scale, the following methods are used for the sample ($n= 100$): Alpha-Cronbach' method where the alpha laboratory is 0.78 for the collective dimension, 0.73 for the personality dimension, 0.87 for the national dimension, 0.92 for the total score. Using the smoothed method, the stability factor after the correction is Spearman-Brown 0.66 for the collective dimension, 0.63 for the personality dimension, 0.81 for the national dimension, 0.86 for the total grade. All the stability factor values for the dimensions of the scale and the total score have high values and are statistically significant, which confirms that the scale has a high degree of consistency in its measure of social responsibility.

Data analysis: Pearson correlation coefficient and independent t-test were used to analysis the gathered data.

Results

Results of the first hypothesis

The first hypothesis of the research states that "there is no significant statistical relationship between dimensions of ego identity (investigation, attachment, closure, and dispersion) and each dimension of social responsibility and the total degree of students of the Northern Border University.

To verify the validity of this hypothesis, Pearson correlation coefficient is calculated between the raw grades of the ego, social identity, total ego identity (investigation, attachment, segregation, dispersion) and degrees of social responsibility and total degree. The results are presented below:

Table 2

Matrix of correlation coefficients between ideological ranks and each dimension of social responsibility and total degree.

Dimensions	Ranks	Significant	Group	Personal	National	Responsible
ideological identity	Achievement	correlation	.35**	.36**	.31**	.38**
		Significance	.000	.000	.000	.000
	Attachment	correlation	-.188**	-.070	-.183**	-.18**
		Significance	.000	.07	.000	.000
	Closure	correlation	.13**	.19**	.24**	.22**
		Significance	.000	.000	.000	.000
	Dispersion	correlation	-.11**	-.19**	-.19**	-.18**
		Significance	.004	.000	.000	.000

The table above shows the following:

1. There is a statistically significant correlation between degrees of achievement of ideological identity and all dimensions of social responsibility (collective - personal - national) and the total score, correlation coefficient respectively (0.35, 0.36, 0.32, 0.38), and it is significantly indicated at (0.01).
2. There is a statistically significant negative correlative relationship between the scores of the ideological identity attachment and after the collective responsibility. After the national responsibility and the total score, the coefficient of correlation (-0.19, -0.18, -0.19) is a function value at (0.01). While there is no statistically significant correlation between the degrees of ideological identity suspension and personal liability, the correlation coefficient (-0.070) which is insignificant.
3. There is a statistically significant correlation between the degrees of ideological identity closure and all dimensions of social responsibility (collective - personal - national) and the total score, the correlation coefficient respectively (0.13, 0.19, 0.24, 0.22), and it is significantly indicated at (0.01).
4. There is a statistically significant negative correlation between degrees of dispersion of ideological identity and all dimensions of social responsibility (collective - personal - national) and the total degree,

correlation coefficient (-0.11, -0.19, -0.19, -0.18) (0.01). It is significantly indicated at (0.01).

Table 3

Matrix of correlation coefficients between social identity ranks and each dimension of social responsibility and total degree.

Dimensions	Ranks	Significant	Group	Personal	National	Responsible
social identity	Achievement	Correlation	.39**	.34**	.41**	.44**
		Significance	.000	.000	.000	.000
	Attachment	correlation	.06	.16**	-.007	.05
		Significance	.09	.000	.85	.13
	Closure	correlation	.09*	.001	.22**	.15**
		Significance	.01	.98	.000	.000
	Dispersion	correlation	-.13-**	-.17-**	-.16-**	-.17-**
		Significance	.000	.000	.000	.000

This table shows the following:

1. There is a statistically significant correlation between the degrees of social identity achievement and all dimensions of social responsibility (collective - personal - national) and the total degree, the correlation coefficients are (0.39, 0.34, 0.41, 0.44) respectively. These are significant values at the level of (0.01).
2. There is a statistically significant correlation between the grades of social identity suspension and personal liability. The coefficient of correlation (0.16) is a function value at the level of (0.01). While there is no statistically significant correlation between social identity scores and after collective responsibility, after national responsibility, and the total score, the correlation coefficients are (0.65, -0.01, 0.57) respectively, which is insignificant.
3. There is a statistically significant correlation between the degrees of social identity closure and after the collective responsibility. After the national responsibility and the total score, the coefficients of correlation (0.90, 0.22, 0.15) are at the level of (0.01) (0.05), which is insignificant or statistically significant correlation between the degrees of social

identity closure and after personal responsibility, the coefficient of correlation is (0.001), which is insignificant.

4. There is a statistically significant negative correlative relationship between the degrees of social identity dispersion and all dimensions of social responsibility (collective, personal, national, total). The correlation coefficients are (-0.13, -0.17, -0.16, -0.17). They are significant values at the level of (0.01).

Table 4

Matrix of correlation coefficients between levels of ego identity and each dimension of social responsibility and total degree.

Dimensions	Ranks	Group	Personal	national	responsible
Ego identity	Achievement	.42**	.41**	.41**	.47**
		.000	.000	.000	.000
	Attachment	-.07-*	.05	-.11-**	-.07-*
		.04	.17	.003	.03
	Closure	.12**	.100**	.26**	.21**
		.001	.010	.000	.000
	Dispersion	-.14-**	-.21-**	-.20-**	-.20-**
		.000	.000	.000	.000
	Ego	.08*	.09*	.09*	.10**
		.03	.01	.01	.007

This table shows the following:

1. There is a statistically significant correlation between the degrees of ego identity achievement and all dimensions of social responsibility (collective - personal - national) and the total score, the correlation coefficients are (0.42, 0.41, 0.41, 0.47) respectively. They are significant values at the level of (0.01).
2. A statistically significant negative correlative relationship between the degree of suspension of the ego identity and the collective responsibility and national responsibility as well as the total score. The coefficients of correlation (-0.76, -0.11, -0.79) are function values at (0.01) (0.05) for the exclusion of collective responsibility as well as the total degree of social responsibility. The correlation coefficient (-0.52) is not significant.

3. There is a statistically significant correlation between the degrees of anonymity of the ego and all dimensions of social responsibility (collective - personal - national) and the total score, the coefficient of correlation (0.12, 0.10, 0.26, 0.21). They are significant values at the level of (0.01).
4. There is a statistically significant negative correlative relationship between the degrees of dispersion of the ego identity and all dimensions of social responsibility (collective - personal - national) and the total score, the correlation coefficients are (-0.14, -0.21, -0.20, -0.20) respectively. They are significant values at the level of (0.01).

Results of the second hypothesis:

The second hypothesis states that "there are no statistically significant differences in the grades of the ideological and social identity and the overall degree of the degree of ego identity of the objective measure attributable to the gender variable between students.

To verify the validity of this hypothesis, the arithmetical averages, standard deviations and the T-test value of the independent samples of the sample responses are extracted.

Table 5

Test of the differences between the average degrees of the sample members on the ideological, social identity levels, and the total degree of the objective measure of the grade of ego identity attributed to the gender variable.

Dimensions	Ranks	Gender	N	M	SD	t	DF	Alpha
Ideological identity	Achievement	Male	324	23.96	4.30	3.41	670	.001
		Female	348	22.76	4.81			
	Attachment	Male	324	25.41	6.31	-3.60	670	.000
		Female	348	26.99	5.05			
	Closure	Male	324	24.74	4.65	2.60	670	.010
		Female	348	23.75	5.22			
	Dispersion	Male	324	17.52	4.17	1.58	670	.115
		Female	348	16.97	4.85			

Dimensions	Ranks	Gender	<i>N</i>	<i>M</i>	<i>SD</i>	<i>t</i>	<i>DF</i>	Alpha
Social identity	Achievement	Male	324	20.85	3.39	2.80	670	.005
		Female	348	20.06	3.93			
	Attachment	Male	324	25.26	5.48	0.48	670	.630
		Female	348	25.06	5.38			
	Closure	Male	324	29.30	5.51	5.28	670	.000
		Female	348	26.72	6.97			
Identity of ego	Dispersion	Male	324	22.93	7.24	-1.75	670	.080
		Female	348	23.84	6.26			
	Achievement	Male	324	44.81	6.64	3.64	670	.000
		Female	348	42.82	7.53			
	Attachment	Male	324	50.67	10.14	-1.88	670	.061
		Female	348	52.05	8.92			
Ego	Closure	Male	324	54.04	8.61	4.72	670	.000
		Female	348	50.47	10.78			
	Dispersion	Male	324	40.44	9.92	-0.48	670	.635
		Female	348	40.80	9.72			
		Male	324	189.96	22.73	1.91	670	.057
		Female	348	186.14	28.61			

The results of the *t*-test for the differences between the means of scores of the ideological grades of males and females, as shown in Table 5, it shows that there are statistically significant differences at the level of (0.01) between males and females at the investigation level where the value of (3.41) is Male. The results revealed that there are statistically significant differences at the level of (0.01) between the average of the male and female grades, the rank of suspension, and the value of *t* -3.6, and the differences are in favor of females. The results also revealed that there are statistically significant differences at the level of (0.05) between the average of the male and female grades, the rank of closure, and the value of *t* 2.599, and the differences are in favor of males. However, the results did not show statistically significant differences between the average scores of males and females at the levels of dispersion, where the respective values of *t* 2.59, 1.57 are not significant.

The results of the *t*-test for the differences between the means of scores of the social grade grades in males and females as shown in Table 5, which reveals that there are statistically significant differences at the level of

(0.01) between males and females at the investigation and closure levels where the respective values of t are 2.79, 5.28 and different in favor of males. The results reveal that there are no statistically significant differences between the means of scores of males and females in the attachment and dispersion levels, with a value of 0.481, -1.75, which are not respectively significant.

The results of the t -test for the differences between the mean grade scores for male and female total scores as shown in Table 5 reveal statistically significant differences at the level of (0.01) between males and females in the investigation and closure levels where the value of t is 3.63, and the differences are in favor of males. The results did not show statistically significant differences between the mean scores of males and females at the levels of attachment and dispersion where the values of t -1.87, -0.47, are not respectively significant.

Discussion

The results of the first hypothesis show that the level of ideological identity, rank of social identity and rank of total identity is positively correlated positively with all dimensions of social responsibility (collective-personal-national) and total degree of social responsibility. These results can be explained by the fact that the process of ego identity develops and develops within the framework of social roles and relationships. These relations have a meaning and value on the personal and social level and within the process the individual achieves the same. The individual's realization of the ego identity is the individual's commitment to specific ideologies, specific goals, values and roles. Achieving an identity of the ego capable of consensus in general and social harmony in particular; since this level of identity is more mature than other ranks; its achievement is reflected in its social and personal behavior as reflected in its commitment to many values and social ideals.

Alongside a sense of his duty towards himself, society, homeland, and role within his society, which it has guaranteed; he becomes more sensitive to his responsibility towards his country and members of his community.

Above all, his responsibility towards himself and his adherence to the ethics of society. Thus, this is consistent with Erikson' opinion about the identity of the individual and moral development are linked to the nature of the individual's sense of the existence, the adoption of principles, as well as his personal and social roles.

The results also show that the level of attachment of ideological identity and the rank of total identity suspension are negatively related to the dimension of collective responsibility and national responsibility as well as the overall degree of social responsibility. While there was no correlation between the level of suspension of ideological identity and the rank of total identity suspension and after personal responsibility. The results also show that the level of social identity suspension is positively correlated with the dimension of personal responsibility, while there is no correlation between the rank of social identity suspension with the dimension of collective responsibility and national responsibility as well as the overall degree of social responsibility.

The researcher observes that this result is consistent with the nature of this level, since the individual at this level has not yet achieved the commitment and is still at the level of constant research and exploration. He is puzzled and worried because of his internal concerns and although it is a transitional level that facilitates the individual to achieve the identity, but this stage may be prolonged in the individual's Adolescent stage, and then affect him negatively and his commitment to his responsibilities towards himself, his community and homeland.

The results show that the rank of ideological identity closure and the degree of total identity closure are positively correlated positively with all dimensions of social responsibility (collective-personal-national) and the total degree of social responsibility. The degree of social identity is associated with collective responsibility and national responsibility as well as the overall degree of social responsibility. There is no correlation between the rank of social identity closure and personal responsibility.

The result is that the degree of ego-identity closure is transitional, but the individual does not experience a crisis and shows commitment to the social roles assigned to him; and because the individual at this level seeks to prevent harm to me by following adaptive behaviors which are commensurate with the experiences of childhood and what he has acquired in the process of raising, he then commits himself to his moral responsibilities, the values and ideals he learned in his childhood.

The results show that the level of ideological identity fragmentation, the degree of social identity fragmentation and the rank of total identity dispersion are negatively correlated with all dimensions of social responsibility (collective-personal-national) and the overall degree of social responsibility. This result is consistent with the nature of this level in which the individual does not commit to the roles chosen and decides nothing. Archer and Waterman (1990) assume that each individual is initially distracts and needs to be identified, but the changes that occur to him when puberty sets in, whether physical, psychological, social or cognitive, may help to maintain the state of dispersion and in early adolescence. The adolescent does not have the cognitive ability of procedural thinking, which helps him in the process of exploration and identification, as he is unable to compare the alternatives despite the availability of information suitable for him. It is difficult for him to achieve identity in his early adolescence. Erikson considered the case of identity fragmentation an unstable and potentially dangerous situation, as the person at this level fails to achieve the identity that the community helps to present to him (Al-Wahidi, 2012). Thus, an individual cannot be expected to show commitment to his or her social or personal responsibilities as a result of the development of this state of dispersion that may lead to behavioral and moral problems.

The results of the second hypothesis show that there are gender differences in the degree of ideological, social and social identity in favor of males.

This result can be explained by many changes taking place in different aspects of the Saudi society that affect the genders and have been made clear

in the customs and traditions where the society distinguishes between males and females in some regions of the Saudi Arabia. Experimentation and enjoyment of freedom are more available for males than females. Saudi families have shown leniency with males more than females, even breaking rules and traditions and giving preference to male rights and responsibilities.

Hence, there were differences between males and females in the achievement of ideological, social and social identity in favor of males. This finding is consistent with the study of the Magnoni (2001), which shows that there are gender differences in the degree of achievement of social and kidney identity in favor of males. While there is difference with the results of the study Ali (2007), it shows no differences between the genders in the degrees of ideological, social and kidney identity.

There are gender differences in the degree of ideological identity attachment in favor of females. The results did not show gender differences in the degree of social and faculty identity suspension. Differences between males and females may be attributed to the post-id of females due to the cultural stereotyping of their roles in life and to their traditional roles. It may also be due to the fact that the research, discovery and experimentation of female roles is much lower than that of males and thus, do not reach a final decision without genuine commitment to specific choices of them, resulting in a failure to discover their identity. This finding is consistent with the study of the Magnoni (2001), which shows gender differences in the degree of ideological identity suspension in favor of females.

There are differences between the gender in the degree of closure of ideological identity in favor for male students. This result has been attributable to cultural influences, and societal expectations are not expected within Saudi culture to affect females more than males in order for the values, beliefs and goals defined by society to be acceptable, where this culture allows men to discover the values and beliefs and different objectives more than females, but in this study, the opposite appears to be the case. The researcher believes that this is due to various factors, which includes, the role played by the Saudi civil society in the rhythm of a sense of equality between

the categories of the Saudi people, civil society got effective moves through media campaigns, and bills in an attempt to eliminate discrimination against women in various fields, but while on the same context, there is evidence that Saudi Arabia has made significant strides towards gender equality including entering municipal council elections, entering the Shura Council, and allowing Saudi women to drive.

These factors could be regarded as a small sample size, the small size may be a failure in the true representation of the genders, and may also be attributed to the interpretation of the tool used in the study, and it is a self-report tool only based on the responses of the participants. The results of this study are consistent with the study of (Lewis, 2003), which shows gender differences in the degree of identity closure in favor of males.

The results show that there are no gender differences in the degree of ideological, social and kidney fragmentation. The researcher may attribute this finding to the equal social and cultural conditions in which the two genders live, facing relatively similar challenges, as well as opportunities and living conditions.

The results of this study are consistent with the results of Ali (2007), which show no degree of differences in appearance between genders attributed to dispersion of ideological, social, l and all identities.

Recommendations

In light of these findings, it is recommended that:

1. Preparation of awareness and guidance Programs for university students who stimulate their feeling of social responsibility.
2. The results of this study should be utilized to draw the attention of educational institutions to the importance of developing the fields of identity among students.
3. Studies on the formation of identity and its relation to some psychological and behavioral variables should be conducted, while

benefiting from local, Arab and labor research for the identity of the ego and social responsibility development.

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